6:Edwards E-5 (1955-1956)1962
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797 usually come to the school but say they want to be baptized. Many people who would have to be classified as pagans are people with Christian names who at one time attended catechism classes and prayers, and who may very occasionally turn up to some service, for instance the Corpus Christi procession at the Mission.

Adult and adolescent converts may only receive baptism at the mission. The children of Christian parents are baptized by priests on their visits to the villages; it is the catechists' duty to teach them catechism in preparation for their first confession and communion which should take place when they are about seven to ten years old. The missionaries frequently complain of the inadequacies of the catechists as teachers of doctrine. Few of the old pupils of the elementary school at the Bimbe mission become catechists, as there is no pay attached to it. Some, certainly, of the catechists are devoted and intelligent men, and a few have a real gift for speaking in public.

Some catechists attempt to teach their pupils the three Rs; and a catechist ready to teach reading, writing and counting will find a number of boys eager to learn. There are about half a dozen 'rudimentary', that is pre-primary, schools dependent on the Bimbe mission, none of which is in Gumba or Chicunda, and a primary school at the mission itself. Learning to read and write is not confined to Christians; some pagans in [212] Epalanga could write their names, and I was told that among contract labourers on plantations those who were literate would teach those who were not in the dormitories at night.

Apart from religious instruction, the catechists have the duty of leading the people in morning and evening prayers at the school. These prayers are in Umbundu with occasionally a hymn in Portuguese. On Sunday mornings there is a longer set of prayers and hymns, some in Latin taken from the Mass, held about ten o'clock. Only a few people turn up for morning prayers, considerably more to evening prayers, and nearly everybody who can be considered a 'school person' comes to the Sunday gathering.

The evening gatherings for prayers may be used as opportunities for announcing news—e.g. the approaching visit of a missionary. More usually they are followed and sometimes